2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

764 in many caves today. Informants said that the weapons of warriors were buried with them and that bodies were occasionally placed in canoes in the caves. Moto of Undu said that when his grandfather died the family was living in a small cave. The body was laid in the cave and the family remained.

Moto said he heard from his father that in olden days some of the land people were exposed on frames in the bush. No other informant had heard of this custom.

Some informants said that there were no cemeteries in pre-Christian times, others that each hamlet had its own cemetery (*mbulumbulu*) where some of its members were buried. The chief of Kambara said that the nobles were interred in the ground, whereas the common people were placed in caves. Archaeological excavation is necessary to check these statements. After the introduction of Christianity each village had a cemetery in which all bodies were buried.

A child was often buried in the mound (*yavu*) of his parents' sleeping house, which continued to be used. Moreover, the Mothe people said that Ului Lakemba II was buried in his house mound on Ndelaimakotu. The first-born of Valakevoro, two generations ago, was buried in his house. House burial for adults, however, seems to have been less prevalent in Lau than it was in Viti Levu. A well-informed chief stated that house burial was formerly the rule in Viti Levu, and suggested that the importance of the old house sites in Fiji may be attributed to their being also ancestral burial places.

No evidence was found of cremation, urn burial, or sea burial.

[775] Formerly the ghosts of men who were buried alive haunted the villages for four nights and then went to Nai Thimbathimba (pp. 114-115).

388 737 Informants on Fulanga said that when the *tui naro* (headman) of Vandravandra clan became old and feeble he was taken to Taluma Islet (fig. 2, 41) in the lagoon and abandoned (*seno*). Mosesi told me that on Lakemba there is a cave filled with skeletal remains of old people who died there after having left the community.

Food for the dead

764 Once only while I was in Lau I saw a package rolled in a somewhat dry leaf placed by relatives on a grave a few days after a burial. The grave was that of a young woman who had died in Tokalau. Natives said the package contained boiled flour and water left uneaten by the deceased and that it was placed on the grave so that her soul would have food. Tchosaia of Kambara said this was never done in olden days.

Memorials

Stones are occasionally erected as memorials to the dead (*lawa ni mate*). A meter high, upright limestone marks the spot on the beach between Lomatchi